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THE SPECIAL MESSAGE.

President Taft, in his special Message to Congress, on the Interstate Commerce act, defines the term "trust;" states the intention of the Sherman anti-trust act of 1890; explains the meaning of the expression "combination in restraint of trade;" gives a brief history of prosecutions under the law; suggests a number of amendments, and states the future anti-trust policy of the government. The Message is really an essay, in which a great deal of information is given on a topic of overshadowing importance.

President Taft takes the view that combination per se is not prohibited by law, and should not be, because it is possible for the owners of a business of manufacturing and selling useful articles of merchandise so to conduct their business as not to violate the inhibitions of the anti-trust law and yet to secure themselves the benefits of the economies of management and of production due to the concentration under one control of large capital and many plants. But, the Message says, "if they attempt by a use of their preponderating capital and by a sale of their goods temporarily at undue low prices, to drive out of business their competitors; or, if they attempt by exclusive contracts with their patrons and threats of non-dealing except upon such contracts, or by other methods of a similar character to use the largeness of their resources and the extent of their output compared with the total output as a means of compelling custom and frightening off competition, then they disclose a purpose to restrain trade and to establish a monopoly, and violate the act. The object of the anti-trust law was to suppress the abuses of business of the kind described. It was not to interfere with a great volume of capital which concentrated under one organization, reduced the cost of production and made its profit thereby, and took no advantage of its size by methods akin to duress to stifle competition with it."

Accordingly, the Message recommends the enactment, by Congress, of a law providing for the formation of corporations to engage in trade and commerce, protecting them from undue interference by the states, and National regulation to prevent abuses. The law, it says, should provide for the issue of stock to an amount equal only to the cash paid in on the stock; and if the stock be issued for property, then at a fair valuation, ascertained under approval of federal authority. It should also provide that corporations organized under this act should be prohibited from acquiring and holding stock in other corporations (except for special reasons upon approval by the proper federal authorities). The anti-trust law against combinations in restraint of train can be effectively enforced only when the national government shall provide for the creation of national corporations to carry on a legitimate business throughout the United States.

The Message has a number of recommendations relative to the Interstate Commerce law. One is that a United States Court of Commerce be established clothed with jurisdiction over certain cases now heard by the Interstate Commerce Commission. It recommends that all litigation affecting the government be under the direct control of the department of justice, and that all proceedings affecting orders and decrees of the interstate commerce commission be brought by or against the United States eo nomine and be placed in charge of an assistant attorney-general acting under the direction of the attorney-general.

Pooling agreements between railroads are not condemned, unless they operate in restraint of trade, but it recommends that the Commission be empowered to investigate any increase in rates and to fix a medium. Another important recommendation is this that while existing holdings of stock be not interfered with, the law should prohibit, in the future, any company subject to the interstate commerce commission from, directly or indirectly acquiring any interests of any kind in capital stock or purchase or lease any railroad or any other corporation which competes with it respecting business to which the interstate commerce act applies.

The Message, finally, states the policy of the Government:

"The Government is now trying to dissolve some of these combinations and it is not the intention of the Government to desist in the least degree in its effort to end these combinations which are today monopolizing the commerce of the country; that where it appears that the acquisition and concentration of property go to the extent of creating a monopoly or of substantially and directly restraining interstate commerce, it is not the intention of the Government to permit this monopoly to exist under federal incorporation, or to transfer to the protecting wing of the Federal Government the state corporation now violating the Sherman act. But it is not, and should not be, the policy of the Government to prevent reasonable concentration of capital which is necessary to the economic development of manufacture, trade and commerce."

The Message will commend itself to the American people as embodying a safe policy. It discriminates between legitimate enterprise and monopolistic combinations, a distinction which is all-important in the war upon trusts.

WOOL GROWERS MEET.

The convening of the wool growers at Ogden this week is a meeting of much significance.

Wool is, or should be, the basis of the clothing of the people. This country has unusual facilities for the production of wool, and it would seem natural to believe that we should produce most of the wool required by the home market.

Unfortunately, this is not the case. The domestic product falls far short of the home consumption. And various theories have been advanced to account for the fact that this country produces a smaller value of wool per capita than do most of the far more thickly settled countries of Europe.

Undoubtedly too much reliance has been placed by the average wool grower upon the bounty of nature—upon the range and the open, unoccupied lands—as a means of pasturage and even of winter feeding. With the continued settlement of many of the areas formerly open, this resource of sheepmen grows less extensive each year. The result must be, in the end, that free ranges will be reduced to the position of a mere incidental advantage, and pastures will have to be owned for his own use by every flockmaster. But it does not always pay to pasture or to feed with hay and other crops, an inferior breed of sheep. When winter feeding and private summer pasturing become the rule, it would seem that only the best producing breeds of animals will pay, although the inferior kinds also yield much more of a clip when regularly fed in winter and safely pastured in summer than when the flock is exposed on the wide public domain in such a winter, for instance, as the present one.

The method of wool production most commonly employed in this country, that is, by simple reliance on the public lands for pasturage, while it has often yielded extraordinary gains for a series of years has too frequently been subject to correspondingly heavy losses in bad years, and so the industry has lacked that element of certainty for small investors which it might otherwise have possessed.

We note with approval the movements made by the leaders in this industry to overcome the disadvantages that follow the restriction of the range by taking up land for pasturage, and of many others to improve the strains composing the flocks up to something like the European standards.

A peculiar result of the limitation of our home supply of wool comes to our attention in one of today's exchanges, relating to the substitution of cotton for woolen underclothing. Leslie's Weekly discusses the question whether wool, cotton, or linen should be worn next to the skin, and decides in favor of cotton. The opinion of medical men, it says, "has radically changed in recent years, and now many, if not most, doctors favor cotton or linen next the skin." It says:

"Wool absorbs perspiration and retains it; it absorbs it with difficulty at first, but surrenders it to the surrounding air with even greater difficulty. Cotton, on the other hand, asks only an opportunity to dry, which it does as rapidly as possible. The best plan in cold weather is to wear cotton or linen next the skin, with wool outer clothing. The wool excludes moisture and cold, while the cotton absorbs the perspiration quickly and dries even more quickly. This it does without chilling the body if the latter have an outer covering of wool. In this climate where houses and offices are generally overheated in winter, and the transition from indoors to outdoors is attended by a far greater change in temperature than in milder climates where the houses are not kept as hot as they are in America, it is better to wear cotton or linen underclothes and to rely upon heavy outer garments to resist the cold air."

This may be true, though opposed to past practice; but had wool been plentiful, the question would not perhaps have arisen at all. And whatever may be true as to underclothing, we trust that the wool growers will so increase their output as to meet the demand of the people for woolen clothing and so displace the cotton and shoddy now so largely worn in place of wool in the fabric of outer clothing.

We welcome the representatives of this great industry to the hospitality of our State, and wish them every success in advancing its legitimate interests.

WHY LOCAL PRICES ARE HIGH.

Many causes have been pointed out as contributing to the higher cost of living, now almost universal, but neither the increased gold supply nor the failure of production to keep up with the increase of population, accounts for the fact that the people of Salt Lake have to pay about $2.00 more for coal than they pay in Denver; or that butter worth 25 cents a few miles from Salt Lake costs 45 cents here; or that mutton or veal shipped from Utah to California is cheaper there than when sold here. There is something radically wrong somewhere, when local prices are so much higher than they ought to be.

The cost of living in any given community is very largely influenced by the management of public affairs. The people pay, in higher prices on every article of consumption, for the blunders and mistakes and extravagance of the government. Every cent dishonestly paid out of the city treasury; every cent wasted on men who are given jobs for party service, at the expense of the tax-payers; every cent paid out above the fair price in gift contracts; every cent spent for purposes of graft and jobbery adds, unnecessarily, to the cost of living. Such money the tax-payers pay in addition to the legitimate expenses, even if they do not realize it at all times.

Salt Lake has been run into debt to the tune of about $5,000,000. That is a considerable sum for a city of this size. The people are paying for the use of that money. Its administration needs about a million dollars annually, for office-holders and employes. That has to be met. Special taxes must be paid, in addition. We have it on high authority that the blunders of one City official alone, during the past year, cost the City $100,000—the Tribune said so—and that other blunders were much more expensive, and that has been amply proved by the mess made of the sewer construction on the West side. The people are paying for all these things. And that makes the prices soar locally way above the general level. People in Eastern communities are beginning to wake up and realize what extravagance, graft, and waste cost them. The awakening will come here, too, some day.

AGAINST PRIZE FIGHTS.

Gov. Spry is to be commended for his protest against the proposed contest between Sullivan and Collins in Ogden. There is no doubt that it is a "prize fight," and as such prohibited by law. The mayor's childlike and bland assurance that he will attend the show and stop it if it develops into a "prize fight" must be regarded as insincere. A "boxing contest of 20 rounds," or any other amount of rounds, for money, is a "prize fight;" or else there is no such thing as a "prize fight," and the law is a joke on the statute books.

Unfortunately, there are people here, as elsewhere, who are completely indifferent as to the manner in which they make money, or draw "business" to the locality in which they live. For money they will break every law in the code, if they can do so with safety. They will open wide the floodgates of vice if with the current comes floating some gold which they can reach. They are very uneasy about "polygamy," in there neighbors, but find themselves comfortable in Sodom and Gomorrah, if the dollars roll their way. That is the class that clamor for gambling hells, stockades, and prize fights, while thanking God that they are far superior morally to their "Mormon" neighbors.

We hope the law against prize fights and other modern evils will be enforced in Utah, in spite of the rising tide of iniquity, and we compliment His Excellency, Governor Spry, on his watchfulness over the moral interests of the State.

FOR INSUBORDINATION.

The conduct of Mr. Pinchot lends support to the supposition that he is proceeding, in the Ballinger controversy, not entirely from a desire to see truth vindicated or wrongs righted, but rather for the purpose of discrediting the administration and causing strife in the party. What other interpretation can be given to his defiance of his superior officers, and his disobedience of counsel? Whatever may be the merits of the case, or the foundation of the charges made against Ballinger—and as to that judgment must be suspended until the investigation has taken place—Pinchot has certainly prejudiced his side of the case by his insubordination. One who is in the right has no need of resorting to questionable methods for vindication.

His dismissal from the service was, under the circumstances, inavoidable. Question has been raised as to whether this action would not bring about a breach between the friends of Roosevelt and the present administration, but, if we are not mistaken, Roosevelt would have dismissed a defiant, stubborn official from the public service, for insubordination, so quickly that the fellow would hardly have had time to realize what struck him. President Taft has but done what was necessary under the circumstances.

ANOTHER REFORMATION.

A notable reformatory movement is on foot in the Mohammedan world. The chancelor of the University of Egypt, Selim el-Bishri, and a committee associated with him, have called a conference of prominent Mussulmans, to be held in 1911, at Cairo, for the purpose of discussing plans for the promotion and strengthening the religion of the Arabian prophet.

This movement is by leading adherents of Islam compared to the reformation of Luther. The dethronement of three rulers in the Mohammedan world causes reflection among the thoughtful. The editor of a leading Moslem paper says it suggests an inquiry into the conditions of Islam; whether the advancement of "infidel" nations has shaken the faith of Mussulmans in the wisdom and ability of their leaders. The first thing, the paper goes on to say, for the people of Turkey, Persia, and Morocco to do is to consider their own regeneration and get ready to take part in the advancement of civilization, which is irresistible. It adds: "If the teachers of the faith do not acknowledge the necessity of such progress, their followers will doubtless break away and leave them behind. The period of decadence of Islam has ended with the disposition of the three absolute monarchies, and hereafter there can be no tardy or indifferent recognition of the inevitable without sharing their fate." This we take to indicate that the Mohammedan world is ripe for a reformation.

And this reminds us of the singular fact that the history of Islam in some of its most prominent features very much resembles the history of Christianity. The Christian church soon after the death of the Apostles found itself torn by conflicting doctrines and claims to authority, and, finally, it was divided in two halves, the western and the eastern, or the Roman and Greek. In the sixteenth century came the Reformation by which so many both social and religious institutions were shattered.

Islam, too, was early disturbed by sectarian agitation. The Jabarites, for instance, taught predestination. The Wasilites introduced a kind of "higher criticism" of the Koran, and the Sifatites contended for the infallibility of the text of the book. There were numerous other sects. Since the tenth century Islam has been divided into two great hostile camps, the Sunnites and Shi'ites. The former accept tradition, as well as the Koran, as a source of truth. They predominate in the Turkish empire, the north of Africa, Turkestan, Afghanistan and India. The Shi'ites predominate in Persia and are scattered all over the Mohammedan domain. They number possibly 20,000,000 souls while the other sect is estimated at 130,000,000, or more.

But the Christian world had its Reformation. That seems to be the stage of development to which Islam now has arrived. And here again a remarkable parallel is noted. At the time of the Reformation the Catholic church was a social and political institution exercising many of the functions of the former Roman empire. It owned more than a fifth part of the land of the European continent. Its prelates were powerful feudal lords. Its officers were statesmen who dominated the courts. The Reformation changed all this. Rome herself admitted the necessity of a Reformation, because of the prevailing corruption and the growing demand for liberty. Roman writers freely admit that if Leo X. had been more of a statesman and perceived the significance of Luther's reformation he could have averted what they call "the catastrophe." But he failed to read the signs of the time, and "the revolt" came.

The Mohammedan leaders seem to realize that a reformation is now inevitable. They see that the unrest is general. What form will it take? What will be its effects?

The Young Turk movement has already brought liberty of thought and speech and has been followed by the publication of newspapers in every Turkish city, the establishment of schools for the education of the people, the partial emancipation of women and a recognition of the civil, moral and spiritual rights of mankind. All forms of worship are now tolerated in the Turkish empire, and one is considered as good as the other except by many former Moslems, who have not yet been able to divert themselves of prejudices of long standing. The reformatory movement means a further extension of the principles of individual liberty throughout the realm of Islam. It means that the Lord is preparing the world for the establishment of His Kingdom.

NEWS FROM MARS.

The news from Mars are conflicting. Some time ago it was announced that an astronomer had observed an eruption on the planet by which, in all probability, the greater part of life, if there is any, had become extinct. No further confirmation, however, was given of this story of a Martian catastrophe. Now comes Dr. Lowell, the famous astronomer of Flagstaff, Arizona, and tells the world that the Martians are peacefully digging canals and making improvements, compared to which our own Panama canal is but an insignificant, Lilliputian ditch.

Dr. Lowell made a statement to that effect a few days ago, at Huntington hall, Boston, at a special session of one section of the American Association for the Advancement of Science. As reported by the Boston Herald, he claimed that on Sept. 30, last year, two canals were visible in a region where there were none before. These new ditches ran from the bottom of the Syrtis Major and from a point on its eastern side south, converging to an oasis, itself new, on the Cocytus about two-thirds of the distance to where that canal meets the Amenthes. The Amenthes itself was not visible except possibly as a suspicion. The new canals were recorded in independent drawings by Assistant E. C. Slipher and the director, and shortly afterwards were photographed as the most conspicuous canals in the images.

Dr. Lowell is positive that these markings on the surface of Mars are new enterprises. "In form," he says, "they are like all the other canals, narrow, regular lines of even width throughout, running with geometrical precision from definite points to another point, where an oasis is located. The oasis resembles all other oases. They partake, therefore, of all the peculiar features of the canal system, features which I have elsewhere shown make it impossible of natural creation, that is of being the result of any purely physical forces of which we have cognizance. On the other hand, the system exactly resembles what life there would evolve under the conditions we know to exist. The present phenomena show that the canals are stil in process of creation, that we have actually seen some formed under our very eyes. The importance of this to our understanding of the canal system of Mars can hardly be over-estimated. The phenomena transcend any natural law and are only explicable so far as can be seen by the presence out yonder of animate will."

This is an interesting contribution to the discussion of the question whether Mars is inhabited. Those who take the negative generally urge that a very small change in earthly conditions would cause life on earth to become extinct. A change in temperature or atmospheric conditions would mean universal death on earth. If the moon were larger, we should be drowned in tidal waves. If the earth were smaller we should loose our atmosphere; if it were larger, we should not be able to stand upright, or to mount a hill. How then, they ask, can it be maintained that Mars, a planet only half as large as the earth and 35,000,000 miles further from the sun, is inhabited?

Well, it may be perfectly true, that human beings organized to live on earth, would perish on Mars, but does that prove that there cannot be living beings on Mars, organized to meet the conditions existing there? Dr. lowell seems to be confident that his theory has been confirmed by recent observations.

No rose without its thorn or a dollar.

A winter without snow is like eggs without salt.

Of the making of books and strikes there is no end.

Opportunity usually comes from within and not from without.

Sometimes there are skeletons in cabinets as well as in closets.

Madriz says that he expects peace soon. The sooner the better.

The thermometer to the weather—"What in me is low, exalt."

No man has ever seen a busted trust. Will any man ever see one?

"Beware of a man of one book," is excellent advice. It means the book agent.

The "insurgents" say that congressmen do not live by "pie" alone.

Every snow storm insures a plentiful supply of water for next summer.

To make money go the farthest possible get a postoffice order on China.

The nine-dollar hog has arrived in Chicago. Is it of the end seat variety?

The death of thousands of wild ducks may be due to the wild oats they have sown.

Though he seems to smoke to excess, Speaker Cannon's political habits are all regular.

If the soil is being exhausted and the forests felled and not replaced, how can the world be improving?

Are those who a week ago watched the New Year come in, keeping a strict watch on their resolutions?

There is only one thing left for Mr. Pinchot to do—it is to challenge the winner of the Johnson-Jeffries match.

The State food commissioner must be Argus-eyed, he has his eye on so many places at one and the same time.

"Who will first discover the soul and weigh and measure it?" asks the New York World. Some soulless corporation, no doubt.

"Do men know when they are dead?" asks a magazine writer. That depends upon where they are, whether in politics or in the earth.

NEW NEWS OF YESTERDAY

THE JUDGE WHO REFUSED TO BE A PRESIDENTIAL CANDIDATE.

By J. E. Edwards.

This daily series of anecdotes and incidents that throw new, interesting and frequently dramatic light on famous events and personalities of the past have been collected by Edwards during nearly forty years of more or less intimate acquaintance with many of the contry's leaders since the Civil War. Each anecdote or incident is fresh from Mr. Edward's notebook, and, either in whole or in part, it constitutes New News of Yesterday, garnered from the men who made the news—the history—or from equally authoritative sources. As important contributions of the "Human Interest" sort to American history, these articles have a distinctive value all their own.

"I have had a good many very interesting and some rather dramatic experiences in my political life," said the late William R. Grace, once mayor of New York City, to me a few days after the death, several years ago, of Supreme Court Justice Calvin Pratt, of Brooklyn, "but I think that my most dramatic experience was that centering about Justice Pratt's refusal to seek the Democratic presidential nomination in 1880. It is a story that has never been published and it gives you, too, an interesting inside glimpse of national politics.

"When it became clear to the Democratic leaders assembled in St. Louis for the convention that Gov. Tilden would not accept a second nomination for the presidency, they began casting about for a candidate who would be able to carry the state of New York. There were many consultations—some of them being held in my room—and at last it was suggested that New York unite in presenting the name of Justice Pratt as its candidate for the nomination.

"The more Justice Pratt was discussed the greater seemed his strength. He had a splendid record as a judge, invariably being elected by the voters regardless of party affiliations, and there was no soldier with a better record than he. He had been in the Civil war as an officer in a New York regiment. He had been absolutely without fear. His men had idolized him. He had been desperately wounded in battle, and, even at the time of the convention, carried the bullet where it had lodged between the nose and the bone under the eye. Altogether, he seemed a most acceptable candidate, and we of New York felt sure that he could carry the state—and be elected president.

"But just when it seemed that all were ready to unite in presenting Justice Pratt's candidacy to the convention, some one suggested: 'But the justice is a Catholic, and I am a little afraid that in some parts of the country the great body of Protestant voters would refuse to support him because of his religious beliefs.'

"'Well,' I said, 'Justice Pratt is here. Suppose we go to his room and see what he has to say about it?'

"So we went to his room, and found him in bed, for it was quite late at night—nearly midnight, as I remember it.

"'Justice Pratt,' I said, 'there is a strong feeling in the New York delegation in favor of offering you to the convention as New York's candidate for president. But some of my friends here doubt the wisdom of doing this solely on the ground that you are a member of the Catholic church.'

"Justice Pratt raised himself up in bed, and looked over the little group of men standing before him.

"'I will begin my reply by telling you a war story,' he said, after a moment's hesitation. 'There came a day when I was desperately wounded in battle. I was told that my death was certain—that it might be a question of a few minutes, and I myself had no expectation of living more than an hour or two. So I wanted a clergyman, and asked those around me to get me one.

"'They sent out, and after searching everywhere the only one that they could find was a priest of the church of Rome, the chaplain of an Irish regiment. He came to me cheerfully. He ministered to my immediate religious and physical wants as tenderly as any mother could have done. He did everything that possibly could be done for my comfort.

"'His kindness and consideration made a profound impression upon me, and then and there I told him that I wanted to be received into his church. So he baptized me, administered the sacrament to me, and I have never doubted that it was in part due to his tenderness and sympathy and religious support that, after hovering between life and death for days, I was at last restored to health. And since that time I have been a consistent member of the church of Rome.'

"For a moment or two the justice paused, as if in deep thought," said Mr. Grace. Then he continued:

"'The time is not far distant, gentlemen, when no one's political character will be questioned because of his religious faith, but we are not yet quite ready for it in this country. I doubt, if any member of my church, or if a Hebrew, were nominated for president, it would be possible to escape the denominational issue. But the time is not far distant when it will be. No, gentlemen, you must leave me out of your consideration. And now, as I am very tired, I will bid you all good night.'

"Thus," concluded Mr. Grace, "Justice Pratt refused a presidential nomination; for I have never had any doubt that he could have been nominated, and I am sure that he would have carried the state of New York. And you know the ultimate result of his refusal: Hancock the superb was nominated as a war Democrat and lost New York and the election."

CANADA INVITING TARIFF WAR.

San Francisco Call.

The tariff relations between Canada and the United States are badly strained, and as a result a great volume of trade between the two countries is seriously imperiled. Canada complains bitterly of certain provisions of our tariff affecting paper wood pulp, wheat barley and lumber, and this feeling seems to work in the direction of retaliation that will make relations a great deal worse between the two countries. The Canadians are engaged in negotiations for a treaty of commerce with France, whose provisions are declared to be characterized by gross discrimination against the products and trade of the United States. If this charge is well founded, the result must be to compel Mr. Taft to apply the schedules of our maximum tariff to all imports from Canada. The maximum adds 25 per cent to the minimum rates.

Internationalism and Patriotism.

BY LUCIA AMES MEAD.

The Twentieth century will present marvelous achievements in hygiene, aviation and rapid communication, but the mastery over physical forces will be, I prophesy, less important than the overturning of age-long prejudice and the mastery of man over the forces which erect psychical barriers that separate him from his fellows. The last century swept away many barriers of time and space. The present century will do more than all previous history to surmount the barriers between man of race prejudice, national vanity, and those built up by an outgrown political economy, and to apply those political principles which have made a United States to the organization of a United World.

To teach even the elements of patriotism and the new internationalism the teacher must perceive the organic relation between her little school room and the nation and between the nation and the family of nations. One may teach the multiplication table admirably without knowing cube root, but one cannot teach even an eight-year-old boy what saluting the flag means unless he has a comprehension of many things, beyond not only the child's understanding, but beyond that attained in the last century by the normal school graduate. This question implies no criticism on normal methods, but far rather of that home training which lets so many young teachers grow to womanhood with little sense of vital relationship to any circle outside their family and friends. The teacher who reads no thoughtful review of the history that is in the making, who claims to "care nothing for politics," who does not vote if she is entitled to vote, may teach reading, writing, science, and arithmetic to perfection; but until she enters vitally, with as eager interest as time and strength permit, into the larger, human life she cannot inspire her instruction in any subject that teaches the child to approach properly the greatest problems before the world today.

For the solution of these are needed imagination, sympathy, the power to put oneself in another's place, to do justice, to love mercy, and to walk humbly among many as worthy as oneself. Does not commercial progress of the world at present depend more upon these qualities than upon a curriculum which enables a boy of 14 to earn $4 a week instead of $3 by an acquired cleverness at a machine?

Increasing millions are migrating and changing nationality. In the present century the problems of social, industrial, and political combination will multiply. Interdependence of people through commerce and the investment of foreign capital will double and treble. Anglo-Saxons whose school has not trained them to put themselves sympathetically into the place of others whose race, religion, social and industrial conditions are different from their own, are sure to let men trained like the Germans secure the trade which through pigheadedness they lose. German success in South American trade has been well deserved, for it has been based on understanding. If women in Brazil desire gay, colored cloths of certain dimensions, packed in bags instead of boxes, so as to be carried on mule back, they get precisely those things from the German with bills in the language of the country, while the unimaginative English and American loses the trade by not finding out how to treat alien customers.

"Science does not know its debt to imagination," said Emerson, and neither does commerce nor industry know its debt to imagination and its annual losses in hard cash from lack of sympathy. The school education of a commercial race must comprise much more than bookkeeping, commercial geography and the ability to calculate in figures. It must train minds to deal with human probalilities quite as much as with mathematical certainties about material things. Bitterness, rivalry, jealousy, based chiefly on ignorance, are costing in armaments and loss of trade fabulous sums annually, which only a specific kind of education can turn from utter waste to constructive purposes.

This education is new and practical; it aims at nothing Utopian. It supplies knowledge of new methods of preventing latent evil from finding outlet. Just as the latent hoodlumism in the child of the gutter is prevented from coming to the surface if wholesome activities in a good play ground are provided, just as passion which once found vent in duelling is largely side-tracked when courts are well established, so latent antagonisms between communities may be prevented from ending in stupid waste of property and life by the use of methods made practicable only since democracy and rapid communication have brought about new world-conditions.

If our country is to fulfil its destiny, the future voter must learn these methods and believe in them; they are, in my opinion, of incalculably more consequence to the republic than his knowledge of square root, or participial adjectives, or the list of planets, or the number of men who fell at Antietam.

The new School Peace league, which aims to give the teacher the power to give the child the new tools which this practical age of internationalism demands, is probably the most important single agency in American schools today.

At its annual meeting, held in Denver last July, the National Education association declared that it "endorses unanimously the work of the American School Peace league, whose object it is to promote through the schools and the educational public of America the interests of international justice and fraternity." The meetings of the league held in conjunction with the association were largely attended and a profound impression was made by the able and eloquent educators who are allied with the movement and who are bound, through its splendid organization which touches nearly every state in the Union, to make itself powerfully felt in the teaching of history, literature, good citizenship and patriotism. The president of the association is James H. Van Sickle, superintendent of schools in Baltimore, and the secretary is Mrs. Fannie Fern Andrews, 405 Marlborough street, Boston. No fee is charged for membership and an enrollment is desired of teachers, normal school students and others connected with educational movements.

The league offers two sets of three prizes of $75, $50 and $25 for the best essays of from 3,000 to 5,000 words upon one of the following subjects: 1, "The United States, the Exemplar of a United World;" 2, "The History of International Arbitration;" 3, "The History and Significance of the Two Hague Peace Conferences;" 4, "The Opportunity and Duty of the Schools in the International Peace Movement;" 5, "The Evolution of Patriotism.' One set of the three prizes is open to seniors in the normal schools of the United States, the other to seniors in preparatory schools. The contest closes March 1, and the award will be made at the annual meeting of the league in July. Ample literature for study of these subjects can be obtained from the American Peace society, 31 Beacon street, Boston, Mass.